THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

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WHAT SHALL I DO TO BE SAVED?

BY ELDER E. L. SLOAN.

There are few expressions more used as a cuckoo-note by the poly-bodied monster, sectarianism, than that which heads this article; but, with reference to the correctness of using it, it seems as if knowledge had gone to sleep and understanding had departed.

It becomes the Saints to furnish themselves with knowledge in all that concerns themselves and the redemption of the world; and, though really acting upon the true merits of the question, many never trouble themselves by enquiring into the real meaning expressed in the query quoted above.

When the spirit of frenzy attacks whole congregations during "revival" seasons, as of late exhibited in maniac wildness in some parts of America, or when some poor mortal, anxious to secure that real happiness he is so vainly pursuing, seeks some long-faced doler-out of horned phrases, and the all-important question, "What shall I do to be saved," issues forth from blanched lips, the sepulchral tones of some leading "revivalist" or the measured words of a money-bought, sanctimonious trader in the souls of mortal beings senselessly echo the response of inspired men, addressing those who had previously looked upon the Saviour as a deceiver and blaspheming impostor, while their catechists in nearly every instance have been implicit believers in all that is recorded concerning him from the cradle.

"What shall I *do* to be saved?" At the first glance, it seems strange that the world has failed to discover the leading import of the question; but when we reflect that the Spirit of Truth has been taken from their midst, the mystery is solved. Assuming a false hypothesis, they proceed to argue that nothing is to be done, because the Apostles in former days usually taught the *first* principle first, laying faith as a foundation on which to raise the superstructure of salvation. But until it can be shown that, contrary to every reasonable faculty we possess, the Apostles impressed upon their querists that the absorbing question they had put was erroneous, and that they had literally *nothing* to *do* to be saved, we are bound to believe that salvation was not obtained merely by an involuntary act of thinking,—involuntary, since it is contended that God supplies the total of faith, irrespective of any faculty of man being employed,—but that the unequalled blessing was and is obtained by a "strange mixture of mercy in the Creator and works in the creature," as a would-be wiseacre has declared the Book of Mormon to be. When we recollect that, in different instances, when this question

was proposed, different replies were given, we naturally ask the question, "Why was it so?" seeing that the Spirit of Truth will not teach contraries. By a careful investigation, we find that the responses were but parts of a great whole, and that differing circumstances produced different replies. Thus, when the jailer put the important question to Paul, the Apostle saw in him an honest heart, that knew nothing of the Christ, and very appropriately replied, "Believe on the Lord Jesus Christ, and thou shalt be saved," because that belief, acting upon the honest jailer, would immediately lead to obedience to all the laws which the crucified Lord had inculcated. But when, on the day of Pentecost, the cry pealed forth from the horror-stricken Jews, Peter saw before him those who in their anguish believed that he whom they had crucified was indeed the long-promised Messiah, that the ceremonies and formularies of their ancient faith were powerless, and that some other means were necessary to wash away the blood-dyed stain.

To have told them to believe would have been mocking the sincerity of their cry; but when that cry welled up deep and strong, "*Men and brethren, what shall we* DO," as a servant of God, great in his power and knowledge, he replied, "Repent every one of you, and be baptised for the remission of your sins, and ye shall receive the gift of the Holy Ghost." Here, then, was a practical answer proceeding on the Gospel plan. Paul taught belief in Christ to the jailer, because that jailer, struck by the power which visited them, believed there was something supernatural about them, and, having never heard of Jesus, (except as an impostor,) could not have believed in him previously; Peter preached repentance and baptism, because his hearers were convinced and did believe that the "Nazarene" was indeed the Christ.

Again, we find the same principles carried out and the same Apostles acting in reversed positions, in the case of Peter with Cornelius, and that of Paul with the Ephesian disciples. The good centurion, directed by a messenger from the eternal world, sends for Peter, who preached unto him Christ crucified and belief in his sacred mission, carrying out the principles of the Gospel by baptising him and those believing with him. While at Ephesus, Paul speaks not of faith to believers, but, though they had already received the cleansing ordinance of John, proceeds to baptise them anew in the name of his Divine Master. John also teaches the same principle when he writes to the Church at Ephesus to repent and *do* their first *works*, else the Holy One would remove their light from them. (Rev. ii. 5.) How it is that men can be so obtuse as not to see that *doing* is an essential part of salvation, it is hard to understand, except that a *do-less* religion suits the lazy dispositions of some and the money-hunting capacity of others, in an age in which vice is the rule and virtue the exception, — a state of things easily imagined, when good works are reckoned perfectly unnecessary, or absolution can be obtained by the yellow-visaged god of the world, money. It is argued that the doctrine of good works being necessary is derogatory to the sacrifice of redemption — an argument fit only for dreamers, or worse—as if obedience to a command would not honour the Being from whom the command emanated more than disobedience, through affecting to evince extra honour.

To wind up with a short reply to the heading chosen, let me say that man, by transgression, was cast out from the presence of God, without power to restore himself to that presence. Herein, then, was God's mercy displayed. A sufficient sacrifice to satisfy justice was found, offered, and accepted, and man had the way opened to the celestial kingdom. Justice satisfied, Mercy extended her wings, leaving man the power of seeking shelter under their protection. Then, to give man the privilege of developing the divinity within him, laws and ordinances were instituted, obedience to which was strictly inculcated. Hence, Paul teaching belief, and Peter repentance and baptism, as the heavenly work proceeded, law after law was evolved, till, as citizens of the Church militant, they were commanded to "work out their salvation with fear and trembling," "abiding in the law of God continually." Therefore it is that, in answer to the question, "What shall I *do* to be saved," the everlasting Gospel ever opens its teachings with the same impressive words, "Believe on the Lord Jesus Christ, repent of your sins, be baptised for the remission of the same, and have hands laid upon you for the reception of the Holy Ghost," which, when you re-

ceive it, will execute its mission—bring things past to your remembrance, show you things to come, and ultimately lead and guide you into all truth.

THE MORMONS AND MORMONISM.

(From "Reynolds's Newspaper," July 4.)

The recent intelligence from Utah and the United States induces us to offer a few observations on the remarkable people who had located themselves in the Valley of Salt Lake, and who would now seem to be about to seek a new resting-place in some of the unclaimed and uncultivated territory of the western hemisphere.

It may be that Mormonism has originated in imposture, and that many, if not all, of its peculiar rites and customs are the "abomination of desolation." Let this point, though not yet proved, be conceded; still, the social and political problem is by no means solved. After we have demonstrated the fabulousness of the gold tablets, convicted Joseph Smith of all sorts of possible and impossible scoundrelisms, and proved his followers to be a mixed multitude of the gravest knaves and idiots that ever walked the earth, Mormonism still remains a great human fact—perhaps the greatest—certainly the most wonderful fact of this nineteenth century. As such, it is entitled to our earnest and respectful consideration.

The despised and execrated Mormons are men and women, whose humanity is quite as genuine and unmistakeable as that of the starched and pasteboard Puritans of Exeter Hall, or the perfumed and painted miserable sinners and exquisite saints of St. James's. As men and women, nothing that appertains to them can be altogether alien or indifferent to us. The Mormons have been reviled and ridiculed. They have been proclaimed to be the worst of the bad and the vilest of the vile. Men who arrogate to themselves the name of Christians, and ministers who profess to be the servants of him who commanded Peter to put up his sword into its scabbard, have recommended towards the Mormons the merciless and exterminating policy which Joshua, the son of Nun, pursued towards the doomed Canaanites.

On the other hand, the Mormonites have been eulogized and flattered. They have been and still are self-styled "the salt of the earth," the "chosen of the Lord," a "holy and peculiar people," the "Latter-day Saints," &c. All who do not belong to them are termed Gentiles, declared to be reprobate, and having their damnation made sure. These extravagant ravings of hostile and friendly fanaticism are nothing more than might be expected. But such extremes of eulogy and vituperation may be safely left to neutralize each other. It was inevitable that the one exaggeration should elicit its opposite. Let them, therefore, work their work—which undoubtedly they will do. Meantime, let us endeavour to form an accurate estimate of what Mormonism really is, what it signifies, and whither it tends. Failing in arriving at perfect accuracy, let us, at least, approximate towards it as closely as we can. In order to do this, the phenomenon of Mormonism must be studied, not in the radiant and rainbow-tinted delineations of its enamoured votaries; far less ought we to study it—if truth be our object—in the hideous Tartarean-hued caricatures of malignant and unscrupulous enemies. The flatteries of friends and the calumnies of foes are alike incompatible with faithful portraiture. The encomiums and the revilings of fanaticism are equally remote from reality. What, then, is Mormonism? Here let us remark that it might not be prudent—certainly not pleasant—to enquire too curiously into the origin of any existing system of sectarianism. The charms of Anna Boleyn, the lust of Henry the Eighth, the amours of Mary Stuart, and the avarice of the Scottish nobles, had, according to all Romish and some Protestant historians, something to do with the origin of the Reformed religion in these realms of England and Scotland. On the other hand, the Protestant, who may be anxious to retaliate for this silly objection to his creed, will find abundant material for a retort in the biographies of the Romish

pontiffs. The fact is that the truth or falsity of any system of religion does not depend upon the character of its champions and propagators. Bad men may, and indeed have been, the enunciators of great truths. Good men have been the advocators and disseminators of pernicious errors. Christianity is true, though both Judas and Satan should vouch for it. Transubstantiation may be false, though Sir Thomas More, Pascal, Bossuet, and Fenelon, and thousands of other equally great and good men have vouched for it. Somehow or other, the follies and the wickednesses of men seem to lie at the foundation of all existing systems—social, political, and religious. In the moral and spiritual world, it may be as in the physical. Corruption may be essential to growth. The loveliest and the most useful of the products of nature—the golden grain and the fairest flowers—are rooted in and nourished by the rottenness and the feculence from which the sight and the smell turn away with loathing and disgust. Joseph Smith and Brigham Young may be as detestable and miscreantish as the most virulent of their enemies would have us believe; and Mormonism be as veracious, if not as respectable, as some of the most fashionable of the extant systems of theology. Mormonism does not, either in its rights or its dogmas, greatly differ from the orthodox forms of Christianity. It embraces both the Old and the New Testament; and, in addition to these, it includes the so-called Book of Mormon in its sacred canons. It ought, however, to be borne in mind, that the Mormons profess to derive the whole of their doctrines and customs from the Old and New Testaments, independently of the Book of Mormon. So far as known to us, the most reprehensible of these is the practice of polygamy, which undoubtedly would be a great and grievous blot upon any religion sanctioning a system of concubinage, legalized or other, however excellent in other respects that religion may be. But we have yet to learn that the doctrine and practice of plurality of wives is more forbidden by the letter or more antagonistic to the spirit of pure and undefiled religion than the hideous and all-pervading system of vagrant and promiscuous prostitution that abounds in this and every other so-called Christian country. Let, therefore, modern pharisaism and supercilious orthodoxy rid themselves of this suppurating and devouring ulcer before they point with the finger of puritanic scorn and holy disgust at the recognized and regulated licentiousness of the "Latter-day Saints." So much for Mormonism and its peculiarities. Now for the Mormons.

Who are they, and what do they want? They are mostly Anglo-Saxons and Scandinavians—a breed of men certainly not inferior, either in intellectual capacity or physical prowess, to any race of men that have impressed their mark upon this planet. They are chiefly—we may say exclusively—gathered from the various Protestant denominations of Europe. It is a remarkable and suggestive fact that few or none of the Roman Catholics of either the Old World or the New have embraced the Mormon heresy. This we are disposed to attribute, not to any superiority (in which we do not believe) of Romanism over its rival, Protestantism, but to the greater faithfulness to their duties which characterize the Roman Catholic ministers of religion. In this country, and in Ireland especially, the contrast which the laziness, worldliness, and pride of the Protestant parson presents to the zeal, the poverty, the humility, and care for the poor which characterize the Romish priest, is unquestionably most striking and anything but advantageous to our State-supported religionism. The Mormons, we have reason to believe, are composed of those casteless and down-trodden classes who have been abandoned by our rulers, robbed by our landlords and capitalists, neglected and despised by the established and dissenting venders of Protestant Christianity. Except as tax-paying and wealth-producing machines, the rulers of the nations ignored them and abandoned them to the tender mercies of landlords and capitalists. From the Church they received neither consolation nor protection. How should they? For, do we not see the successors of Apostles plethoric and apoplectic with dainty and luxuriant living? Like Prince Albert's prize pigs, the hearts of the bishops are clogged with fatness and their souls smothered in carnality, so that they can hardly move or breathe on their own account, much less render assistance to the poor. With a few illustrious exceptions, the inferior clergy imitate their betters, by hungering and hunting for the

flesh-pots of the State. As for the Dissenting divines, they were too busily engaged in making for themselves friends of the mammon of unrighteousness—the only one of the injunctions of their Master which they seem to understand—to pay any attention to the sufferings of the enslaved classes. Besides, the Dissenters of our day would seem to consider it unworthy of their calling to interest themselves in the spiritual or moral welfare of any beneath the ranks of shopkeepers and counter-jumpers. It would appear as if the prim and vinegar-visaged preachers of dissent scorned to work for the salvation of any souls lower in the social scale than those of the ten-pound householders—thus requiring a property qualification for the kingdom of heaven as well as for the elective franchise. To thousands of the working classes, the fashionable Christianity of the day resembles the apples of the Dead Sea—fair to the eye, but to the taste bitterness and ashes. This, with the sapless bones and emptied shells (emptied but when charged with deadly poison) of an effete theology, constitutes the whole of the religious nutriment with which the licensed dealers in spiritual commodities regale the perishing souls of the toil-exhausted people.

It is not, then, to be marvelled at that thousands of our fellow-countrymen, yearning for something more genial and more human than the heartless teachings of the priests, and destitute of those intellectual resources which have saved myriads of the working classes from the snares of sensuality, on the one hand, and the pitfall of imposture on the other,—it is, we say, no wonder that the despairing wretches, who had not those mental resources to sustain them, should have clutched at Mormonism as they would at anything else that promised to deliver them from the hopeless thraldom of their earthly lot. It may be that, in their eagerness to escape from the inhuman sway of the bloated priesthoods and decrepid religions of the Old World, they have embraced other errors as deadly as their ancient cast-off creeds—errors whose sole recommendation is that they are more fresh and vigorous than the putrid and effete soul-systems of the churches.

Be this, however, as it may, there can be no doubt that, in one thing at least, Mormonism has been eminently successful. It has, in the great majority of instances, really improved the earthly condition of those who have embraced it. More than this, it has inspired with hope and with courage thousands of despairing and heartbroken wretches, who, prior to their conversion, seemed abandoned of God and man. This new faith has, so to speak, created a soul under the ribs of death. It has given to thousands of once destitute and despised Englishmen something to live for, to fight for, and, if need be, to die for. On this ground, then, were it for nothing else, the Mormons, not as fanatics or sectaries, but as heavily-oppressed, long-suffering, and earnestly struggling men, are entitled to the sympathy of the enslaved classes throughout the world.

But they have a claim to something more than sympathy. Their heroic endurance and marvellous achievements entitle them to the respect and admiration of their fellow-creatures. Twice were the Mormons driven from their settlements in the United States before they had resolved upon their stupendous pilgrimage to the Valley of the Salt Lake. How that gigantic journey was accomplished; how a thousand miles of untrodden desert—untrodden, save by the wild beast or the wilder Indian, where death in a hundred forms had to be encountered and defied—had to be traversed; how the poor, hungered, and toil-worn, but still dauntless pilgrims reached their destination; how they built a city, founded a civil and ecclesiastical polity; how law and order were established; how skill and industry converted barren wastes into fruitful fields, howling forests into smiling gardens, until, under the talismanic wand of Labour, the wilderness was made to blossom as the rose; how their missionaries were employed with startling success in every European country; and how thousands of the down-trodden and penury-stricken victims of European tyranny were leaving the land of their birth, in order to find in the Mormon territory that hope and encouragement denied to them in their native countries;—how all this has been accomplished by the reviled followers of Joseph Smith, all Europe and America have heard, and, though hating, admired.

In another part of our paper, our readers will find the latest news from the Mormon settlement. With the causes that brought about the melancholy state of things that existed in Utah, the readers of *Reynolds's Newspaper* must be familiar.

We deeply regret the sufferings to which the Mormons have been subjected. But our opinion is, that in the whole of the transactions that have brought them into hostile collision with the United States, the Mormons have been mostly to blame. It was impossible for the republic to have tolerated the insults to its sovereignty which were constantly proceeding from the Mormon leaders. Nor, at this time of day, is it for a moment to be supposed that the ravings of fanaticism or the inventions of imposture should be allowed to supersede and abrogate the common principles of morality or the ordinary laws of the State. Hierophant Brigham Young and his underlings are at liberty to receive as many revelations as they please; but they ought to understand—and, what is more, they shall be made to understand—that revelation, from whatsoever quarter it comes, when it outrages the reason and the decency of humanity, is not a boon to be received and revered, but an insult to be rejected, spurned, and trampled under foot. Such we believe to have been the character of those "revelations" with which the high priest of Mormonism thought to set at defiance the might and the majesty of the great republic. This we deeply regret, chiefly for the sake of the Mormons themselves, and partly for the sake of the great industrial experiment which has been marred, or, at least, postponed. Our opinion is that the fanatical element of Mormonism, combined with the monstrous priestly pretensions of the Mormon leaders, has nipped in the bud one of the most promising attempts to emancipate labour from the grinding yoke of usury and capital that the present world has yet seen. Those impious pretensions and the truly rebellious attitude assumed towards the Government of the United States, added to the rumours of the physical restraint imposed upon parties wishing to quit the Utah Territory, have provoked against the Mormons that public opinion which left the Government of the republic no alternative but war against the misguided and rebellious people. That war would seem to have come to a bloodless termination. So far as we can discover, the Government of President Buchanan has acted with great and commendable humanity towards the brave but deluded Mormons. Had it been any of the European Governments with which the Mormons had to do, a war of extermination would have been waged against them. Happily for them, they have to do with a power which emanates from a great people, who, however much exasperated when their sovereignty is defied, are naturally magnanimous and disposed to mercy, more especially when the offenders are their own flesh and blood. The subject is an interesting one, and we intend shortly to recur to it. For the present, we conclude by expressing a hope that the much-suffering Mormons will not find themselves under the necessity of resorting to another exodus. Governor Cumming is evidently inspired with the most friendly disposition towards them. He admires their indomitable industry—their soul-stirring earnestness—their fearless courage — their profound devotion — their burning zeal, which moves them to the most heroic enterprises in the face of the deadliest dangers, when the loadstar of duty beckons them on. It is, therefore, to be hoped that the misunderstanding between the Mormons and the United States will be removed, that friendly relations will be resumed, and that a future of prosperity is in reserve for the strange and the wayward, but the courageous and industrious community now or lately located on the Far West, on the mountains of Utah, and in the Valley of the Salt Lake.

The virtues and the triumphs of the Mormons are all their own; their ignorance, their fanaticism, their vices, and their crimes are the products of the hellish tyrannies indigenous to Europe and transplanted to America. There is no abomination in Mormonism which the rulers, the landlords, the capitalists, and the priests of England are not, to a great extent, responsible.

EARS OF THE HORSE.—It is a good sign for a horse to carry one ear forward and the other backward, when on a journey, because this stretching of the ears in contrary directions shows that he is attentive to what is taking place around him. Few horses sleep without pointing their ears as above, that they may receive notice of the approach of objects in every direction. "When horses or mules," says Dr. Arnott, "march in company at night, those in front direct their ears forward, those in the rear direct them back, and those in the centre turn them laterally, or across."

HISTORY OF JOSEPH SMITH.

(*Continued from page* 489.)

[January, 1843.]

THIRD DIVISION.

NUISANCES.

Sec. 1. No person shall throw, place, or deposit, or suffer any person in his or her employ to place or deposit any dead animal, carrion, putrid meat, or fish, or decayed vegetables, or nuisances of any kind, in any street, alley, or public square in said city. Any person who shall violate any of the prohibitions contained in this section shall, for each offence, forfeit and pay a penalty of two dollars.

Sec. 2. No owner or occupant of any lot or tenement in said city shall cause or permit any nuisance to be in or upon the same lot or tenement, or between the same and the centre of the street adjoining, upon the pain of forfeiting the penalty of two dollars for each and every twenty-four hours during which the same nuisance shall be or remain on the same lot or tenement, or on such part of the street adjoining as aforesaid; but no single recovery shall exceed the sum of twenty-five dollars.

Sec. 3. Every butcher or other person, immediately after killing any beeves, calves, sheep, or other animals, shall destroy the offal, garbage, and other offensive and useless parts thereof, or convey the same into some place where the same shall not be injurious or offensive to the inhabitants, under a penalty of twenty dollars for every offence.

Sec. 4. Whenever any dead carcass, putrid or unsound meat of any kind, fish, hides, or skins of any kind, or any other putrid or unsound substance shall be found in any part of the city, it shall be the duty of the Supervisor of Streets to cause the same to be destroyed, or to be disposed of in such other manner as may be equally secure as regards the public health; and if any person shall resist the Supervisor of Streets in the execution of the duties hereby imposed, or shall disturb, hinder, molest, or resist him, or any person or persons by him employed in the execution thereof, such offender shall forfeit the penalty of twenty-five dollars.

Sec. 5. It shall be the duty of the Supervisor of Streets to cause any stagnant waters to be drained off or removed from any lot, or out of any street or other place within said city; and he is hereby authorized to call upon such persons as owe road labour to assist him therein, and also to abate or remove every nuisance whatever within the city.

Sec. 6. It shall be the duty of the Supervisor of Streets to report to the City Council with respect to any other nuisances that may exist in the city, such as may be caused from vats, pits, or pools of stationary water, whether from tanners, skinners, dyers, or other persons, as he may deem injurious or dangerous to the public health, for their order thereon, and shall carry the order of the City Council into effect in the premises.

FOURTH DIVISION.

ON THE PREVENTION OF FIRES.

Sec. 1. No pipe of any stove or franklin shall be put up, unless it be conducted into a chimney made of brick or stone, except where the Mayor or any Alderman shall deem it equally safe, if otherwise put up, to be certified under his hand.

Sec. 2. It shall be the duty of the Fire-wardens of each ward to examine carefully, under the direction of the City Council, any cause from which immediate danger of fire may be apprehended, and to remove or abate, with the consent of the Mayor or any Alderman, (in case of neglect or refusal of the owner or occupant,) any cause from which danger may be apprehended, and to cause all buildings, chimneys, stoves, pipes, hearths, ovens, boilers, ash-houses, and apparatus used in any building, which shall be found in such condition as to be considered unsafe, to be without delay, at the expense of the owner thereof or occupant thereof, put in such condition as not to be dangerous in causing or promoting fire.

Sec. 3. If any person shall obstruct or hinder any person under the direction of the warden aforesaid, in the performance of his duty, under the preceding section, such person shall, for every such offence, forfeit the penalty of twenty-five dollars.

FIFTH DIVISION.

OF THE CITY WATCH.

Sec. 1. Be it ordained by the City Council of the city of Nauvoo, that there be established in said city, a night watch or patrol, to be composed of a Captain of the Police, and such watchmen as may from time to time be appointed by the City Council, and who shall be governed by such laws and regulations and endowed with such powers

and authority as may be given or imposed upon them by the City Council.

Sec. 2. It shall be the duty of the Captain of the Police to keep a general superintendence of the watch, direct the manner of keeping watch and the times and rounds of the watchmen, and to perform such duties as are necessary and proper for the discharge of his duty and office: he shall keep a register of the watchmen, and have a house or building for the use of the same, and shall appoint a lieutenant, who shall discharge his duties in his absence.

Sec. 3. To the said watch shall be entrusted the peace and safety of the city during the night; and they shall arrest all persons who may be found in said city at unusual hours and under suspicious circumstances, and bring such person or persons before the Captain of Police, who may, in his discretion, detain such person or persons until such time as the Mayor or some Alderman can examine into the nature of the charges against him or them; they shall also stop all riotous or improper noises during the night, and may arrest offenders, as aforesaid, and exercise such a discretion in preserving the peace and quiet of the city as may be proper and salutary; and for such or other services there shall be allowed them such reasonable compensation as the Council may agree upon.

(*To be continued.*)

SIXTH DIVISION.

PUBLIC MARKET.

Sec. 1. All persons keeping fresh meat or fish in this city shall at all times keep the building in which such meat or fish is exposed for sale clean and free from any disagreeable smell; and any person neglecting to comply with this or the next succeeding section, shall, for each offence, forfeit and pay the sum of five dollars.

Sec. 2. It shall be the duty of the Supervisor of Streets to inspect the state of all places within this city in which fresh meat or fish is exposed for sale, once in each month, between the first of November and the first of April, and once in each week between the first of April and the first of November; and if he shall find the foregoing section to be not complied with, he shall order the said buildings to be cleansed: and it shall be the duty of the person or persons in charge of said building or buildings to facilitate such examination, and when directed, as aforesaid, to cause such place or places to be cleansed and put into a healthy condition.

JOSEPH SMITH, Mayor.

"Passed January 30, 1843.

JAMES SLOAN, Recorder."

Tuesday, 31st. At home all day. A severe snow blow.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 7, 1858.

THE EXODUS A CONQUEST.—The chief value of any fact or event consists in the meaning which it embodies. The unreflective, dull, matter-of-fact man and the multitude seldom see more than the mere shell of things. They do not get a sight of the kernel until the shell is broken, nor do they know the inner substance until the outer layer is removed. Indeed, they never comprehend more than the shell of the fact: the essence of things they never reach. On the breaking of one, they merely come to the next layer, and only know whether the kernel is sweet or bitter, poisonous or nutritious, by the matter-of-fact process of eating. They mix with facts, bring forth facts, and are living passing events, but do not understand what it amounts to, or whither the world is moving. But the wise dig to the meaning of things, and weigh the forces of events—see storms in calms, sunshine in clouds, and conquest in submission.

Now, we give to the late exodus of the Saints immense importance and weight. It is big with present meaning, fraught with passing interest, and full of that force which brings forth empires and moves a world. But not only is it laden with a present importance; it also comes burdened with great prognostications of

the future. As an event, it will rank among the capital wonders of the world; and perhaps it is not too much to calmly affirm that history does not contain a parallel case—has no capital character on its pages so strongly marked—no signature of a people so characteristically written. A community that can give birth to such developments as this exodus of the Saints is indeed a "force in the world"—a growing, conquering, striking force. Such a people are certain of a destiny, for they woo it with fervour irresistible, and give an utterance in their lives that will command a hearing. A people who can thus stamp their marks among the passing events of nations must have a history written concerning them, for they supply the subject. Historians will find in it food for their labours and magic for their pen. Indeed, they will live to write their own history, and will make their power felt until older nations shall be compelled to acknowledge that the days of empire-founding are come again.

We are not aiming at grandiloquence. The exodus is a subject as full of the wonderful and, to so express it, *exaggerations* of ordinary life as can be found in any *natural* romance of the greatest extravagance in the world. It is an event, therefore, that cannot be well spoken of as one would of a commonplace affair, and certainly not, if we would mark its present importance and point out its prognostications of the future. There is scarcely a paper either in the United States or England that has not illustrated this in touching on the subject of the Saints' exodus. Even with venom in their hearts and pure anti-Mormonism in their articles, the writers on the the event have been forced to mix expressions which would seem exaggerations, did not the event more than bear them out. They speak of it as a movement "from which no one who has a particle of sympathy with pluck, fortitude, and constancy can withhold his admiration. Right or wrong," it is said, "sincerity thus attested is not a thing to be sneered at. True or false, a faith to which so many men and women prove their loyalty, by such sacrifices, is a force in the world." An editor, whose extreme humanity permitted him to write, "But for their weakness in holding fast by a creed at variance with the purity and sublimity of our dearly-loved Word, we *could pity* the misguided creatures," is bound to say, doubtless, much against his inclination, "Yet, in their departure from Utah, there is something inexpressibly touching and pathetic. There must be great faith among the Mormon community—a faith in degradation, we allow; but of such an earnestness as, if thrown into a higher and holier purpose, might move a world." Even the London *Times*, who must have been out of town when the letter from his "own American correspondent" arrived, has, through neglect, admitted a testimony into his paper, "that there is much that is noble in their devotion to their delusions." The correspondent in question, whose well-known antipathy to Mormondom has become almost a *trait* of his character, is so struck with the unparalleled examples of the exodus, that he writes, "The ancient world had individual Curiatii, Horatii, and other examples of heroism and devotion. But these Western peasants seem to be a nation of heroes." Mr. Reynolds, against whom we take many exceptions, but whose humanity we *do* respect much above that of our model philanthropist referred to above, says, "Mormonism still remains a great human fact—perhaps the greatest—certainly the most wonderful fact of the nineteenth century. As such, it is entitled to our earnest and respectful consideration." "They have a claim to something more than sympathy. Their heroic endurance and marvellous achievements entitle them to the respect and admiration of their fellow-creatures." Much more of the kind could be quoted.

Our object in making these quotations is to bring out a point. Now, it is evident that when even our enemies, whose kind of liberality and humanity has been illustrated

above, are forced to pen such passages, in view of the exodus of the Saints, we are right in saying the event has "immense importance and weight." When it can thus move the world, it has indeed a force and a *meaning* strongly *felt*, though little understood, even by thousands of the Saints. "God *moves* in a mysterious way, his wonders to perform;" and though this exodus is through one of those mysterious ways, it is indeed a *moving* in many senses. The world feels it as well as the Saints—feels it more than it would a million sermons or a library of arguments. The exodus is a *conquest* in a high degree.

We would not give a straw for the mere fact of the Saints being able to conquer by the sword ten thousand sent against them, and another ten, and another ten again, as far as its bearing on the great conquest of the kingdom is concerned. But the fact of the exodus is invaluable. It is worth a thousand military conquests. No man of judgment could for a moment doubt that ten thousand Anglo-Saxon "Mormons" would be a hard bone for ten thousand Anglo-Saxon Americans to pick, and that both parties could supply the best fighting men in the world. But what does that tell with any particular point? Why, any ten thousand ruffians could meet ten thousand ruffians of the same race, to try each other's strength. There is nothing desirable in such conflict for the Saints to show superiority. The Missourian cut-throats could excel in such warfare. But all the armies in the world cannot make such an exodus as the one in question—could not gain such a conquest; and no nation on earth possesses heroism, devotion, and faith sufficient to buy its equal. The exodus is a God-like victory in many senses, and it shows the highest courage and conquering prowess. It is a truth that "when people abandon their homes to plunge with women and children into a wilderness, to seek new settlements, they know not where, they give a higher proof of courage than if they fought for them."

Strange as it might appear to many, our faith was greatly confirmed in the work, the Saints, and the Prophet, by the exodus. We value it, as a conquest, more than we should the total destruction of the Utah army. Such an event as the latter would not have added to our confidence in the triumph of the Saints. Our faith is not based on military prowess, nor is our hope fixed on conquest by the sword. Indeed, as a *policy*, we hate war, and have no taste for bloodshed. God, after his long forbearance, will doubtless take *vengeance* on the wicked, not unlikely assisted by his people. But let it be distinctly understood that the policy of this Church is *government*, and not war, and its conquering power the power of the Priesthood. Though we expect that the kingdom will possess great military prowess, and it is not improbable that those who seek its overthrow will feel its weight, we do not believe that this work will ever degenerate into a military movement, or that war will become a policy of the Church. The grand conquests of the Saints will not be in common warfare; and though their future might have much military glory in store, it will be won in a defensive, and not in an offensive position. Their weapons and tactics will be found *peculiar*, and their battle-ground a Saints' battle-ground. If the world will fight the "peculiar people," they must prepare for a peculiar warfare—one in which they are not skilled, and where they will not find victory. If they salute with a cannon ball, the Saints, at a signal, can reply with an exodus! What army can fight with such a people? Where can the weapons be forged, and of what material made, to conquer them? In what school can tactics be learned to cross their progress?

At some future time, in articles more convenient for the extent of subject than an editorial, we will enter more into the hidden meaning and importance of such events as this exodus of the Saints, and give a view of the true path leading to the triumph of the kingdom—the Saints' path of conquest.

MR. REYNOLDS ON THE MORMONS AND MORMONISM.—We insert in this Number of the *Star* an article extracted from Mr. Reynolds' Newspaper. We take exceptions to some parts of the article. Portions of the reasoning are by no means applicable to the Saints, and there are also some, we believe, unintentional misrepresentations. But the general truthfulness of the article, its correct principles, and especially the humane spirit it breathes, entitle it to our respect and a place in our columns. We believe, with Mr. Reynolds, that the "flatteries of friends and the calumnies of foes are alike incompatible with faithful portraiture." We would not have Mormonism judged by either, but by facts; and those who are not able to arrive at "perfect accuracy," from an imperfect knowledge of those facts, or who cannot fully comprehend "Mormonism," should, like this editor, endeavour to "approximate towards it as closely" as possible. We do not expect everybody to fall in love with our religion, or to see eye to eye with the Saints. An honourable opponent will command our respect, though his words should be hard, and his impressions erroneous. Doubtless Mr. Reynolds is as hard an unbeliever as our ruffianly opposers, but he is a sympathiser with humanity. Men will be judged, not for their abstract faith, but for their deeds and the spirit which they manifest. All who do not believe with us have not their "damnation made sure." "Mormonism" is also liberal enough to admit Mr. Reynolds, not as a "Mormon," but as a friend of humanity, into the kingdom of heaven. Perhaps, until we can more fully dwell on this point, this will satisfy him that, at least, he has erred in one point. He has also erred in throwing the burden of the difficulties between the United States and the "Mormons" on the head of the latter. It is not, however, our intention to discuss this point now.

HOME CORRESPONDENCE.

SHEFFIELD PASTORATE.

4, Fox Terrace, Dewsbury Road,
Leeds, July 14, 1858.

President Asa Calkin.

Dear Brother,—I embrace, with much pleasure, the present opportunity of giving you a truthful, though brief account of my labours, &c., in this Pastorate, for the half-year ending June 30th. As you are aware, I received an appointment from President Orson Pratt, on the 12th of December, 1857, to take charge of the Sheffield Pastorate. I immediately commenced winding up my business in the Birmingham Conference, and on the 3rd day of January, 1858, handed over the same, with all books, &c., in my possession, to my successors, who expressed themselves well satisfied.

On the 8th of January, with a weak body and trembling spirit, I left Birmingham for my new field of labour.

At first, I was severely tried by the powers of darkness, which is common to most men upon commencing more important duties. But, after patiently waiting a short time, I received from Him, who's power is always sufficient to meet his servants' wants, the Holy Ghost, which dispelled the darkness and gave me the necessary light to illumine my path.

I at once saw the necessity of some system for doing business being established; and, with much care and consideration, I commenced to introduce a plan for doing it, not knowing, at the time, your intentions and views in this matter. But great was my joy and satisfaction upon finding, when your intentions appeared, that, with a slight exception, I was doing what you wanted done. And I have continued, from time to time, to give instructions and do things which, at the time, appeared strange. But I have been pleased to find instructions coming through the medium of the *Star*, from week to week, that have coincided with mine; and by this means have daily gained confidence and an assurance to do God's will.

An unseen power has attended me during the past five months; and as my day, my strength has been. I have had

more joy, of late, in my labours than in years past, and I have desired to do good, and have had plenty of liberty so to do; but whether I have done so must be left to my superiors to decide.

I was very kindly received by the brethren appointed to labour with me as Conference Presidents; and, upon my visiting their respective fields of labour, they have seemed to regret that we had to part so soon, and have often, long before it was convenient to me, expressed wishes for me to return to them. I would much rather encourage a feeling of this kind than one that would wish to see my back.

These brethren, with a slight exception, have received, and strictly acted upon my counsels; and, as a result, their Conferences are daily improving in all things. The Travelling Elders, local Priesthood, and Saints are as good as I ever met with. They revere God, honour his servants, and respect his laws; and, (their circumstances being considered,) I believe they will do as well as any other Pastorate. At all events, we'll try and have it so.

This Pastorate is very extensive, partly situated in a manufacturing and mining district, and partly in an agricultural one. Thus men's wages vary very much; the average wages of men in the Lincolnshire Conference being about eleven shillings per week. In Sheffield, and other towns, wages are good; but, as you are aware, trade being bad has prevented the brethren doing as they have desired.

Since I came into the Pastorate, I have travelled a distance of 2,500 miles, have attended 130 meetings, and have spoken at each. By this means, I have become pretty well acquainted with it.

There are in the Pastorate 44 Branches, 158 Elders, 84 Priests, 47 Teachers, and 25 Deacons. Total number, including officers, 1,158. We have baptized, during the half-year, 78 persons. Some few have left us for the present by death, and some few have been cast from us because of their unworthiness, which has had a very beneficial effect upon the Church.

The Saints are now visited, according to your instructions, weekly, at their own homes; and such instructions are given, at the time, as their circumstances require.

Their Tithing, Penny Fund, donations, &c., are received by the officers at the time of visiting, and they are expected to hand the same over to their Branch Presidents weekly. The Branch Presidents hand the same over every fortnight, at the latest, to their Conference Presidents, either personally, or through the Travelling Elders. This arrangement has a very good effect.

Every man in this Pastorate doing Church business is furnished with a book in which to keep his accounts. The same becomes Church property, and, upon his removal, he has to hand the same to his Branch President; and by this means we put a check upon private books, which have so long been a nuisance to the Mission.

The hunting up of back Tithing, &c., of late, has done the brethren good: it has tended to show them the importance of keeping full and clear accounts in future.

We have the Tracts still in circulation. Some few receive and read them, and appear somewhat interested in their contents; but, as a general thing, they are rejected as things not worthy of notice. I have instructed the Saints to kindly offer them to the people, with the understanding of what they are, and, if they refuse them, to pass quietly on.

As a general thing, we do no out-door preaching. But there are a few places in the Pastorate where we have been kindly received, and where there have never been any disturbances. In those places, I have given the brethren permission to preach, and they have been heard attentively. But, at present, very few appear to have any desire to connect themselves with us. I feel that it is all right, and believe that, when we have got our present members into working order, we shall be blessed with a few more.

We have turned our attention to the young, and, where it is convenient, have established schools for their instruction.

More interest is being taken in the *Star* than formerly. The time was when it was purchased by many as any publication of the world would be. Perhaps the part that suited would be read, carelessly, and then they would cast it on one side to be forgotten. I have occasionally told the brethren that, whilst some men were sitting from morning to night, week after week, sweating their brains to furnish matter for the *Star*, it was a pity if they could not use theirs to read it. That part of the *Star*, too, that should have the particular attention of the Saints—

namely, the Editorial, often had the least. I am instructing the Saints to read these Editorials and get the meaning and spirit of them; and, in order that the Priesthood shall hear them, we purpose, when it is convenient, having them read in the Council meetings; and I feel certain that it will have a good effect, as many men cannot read, and some who can have no taste for it.

Having given you a brief statistical account of the Pastorate, I will now proceed to give an account of our financial condition.

Up to June 28th, we had collected, for various purposes, the sum of £926 6s. 3d., out of which we have sent to the Office the sum of £496 18s. 8d.

I believe we were about the last in the Mission that were informed that it was your particular wish to have the book debt paid off, and consequently are some little behind in the move, although we have paid towards it about £55 during the half-year. But this matter has our attention; and I believe, by the end of the year, by donations and otherwise, we shall considerably reduce the same. The Saints seem very cheerful about paying this debt, especially since reading brother Brigham's letter to you, instructing that no more publications be printed than are actually needed.

The Saints are weekly taking more interest in the Penny Emigration Fund, and I believe a considerable amount will be raised by the end of this year.

I believe, dear brother, when you consider that many of our best men (mechanics) in Bradford, Sheffield, and other towns have been partly or wholly out of employ, and consequently not able to help us with their means, that you will say we have done well. But I am certain, by God's help, that we shall improve the next half-year.

In conclusion, I have to say that I never saw the Saints more contented and resigned to God's will than at present. They are highly gratified with the appointments of yourself and Counsellors, and often say that God has placed "the right men in their right places," and that consequently everything is moving in the right direction.

I can truly say that I have had much grief in years past, because of the loose manner in which business has been done; but now have great joy in my labours, because I am encouraged and assisted to do business in a business-like manner.

Ever praying for the spirit, power, and and authority of your holy calling to rest upon you, I cheerfully subscribe myself your faithful brother and friend in the kingdom of God,

CHARLES F. JONES.

NORWICH PASTORATE.

President Asa Calkin.

Dear Brother,—I embrace this opportunity to give you a brief sketch of the Norwich Pastorate, where I have the honour to labour, and over which I have the pastoral charge.

As regards the Priesthood, the Presidents of Conferences are united with me in all things, and we are trying, to the best of our abilities, to carry out your instructions among the Saints. The Travelling Elders are good men, and so also are the Presidents of Branches. In fact, speaking of the Priesthood as a whole, I can speak in the highest terms; and I sometimes think that the Saints in this Pastorate are among the best in the British Isles. I have now laboured in the Bedford Conference as President two years, and six months as Pastor, and can say that they are a good people, willing to do the best they can for the advancement of the work of God. The same can be said of the whole Pastorate; and I believe, if they only had the means, they would be among the foremost in financial matters. However, the amount you gave me to raise for this Pastorate, I am happy to say, is nearly all paid up; and I anticipate not only paying the remaining portion, but also clearing off everything in the shape of *debt* which lies on the Conferences, by the end of the present quarter. The book debt is also reduced a little by the means of a monthly donation from the Saints, although it has been but small; but yet, when everything is applied to its proper place, it accomplishes something. We intend, during this quarter, to give the book debt a good lift by means of a voluntary donation from the Saints. A liberal sum is already promised in some of the Branches, and all others are going to follow their example. But I will say more about that at the end of this quarter, when I expect the amounts now promised will be paid in. Then the figures will show "works, not words."

I admire the uniform system of doing business that is now established in this Mission; for I do think it will be a great blessing to the Saints.

We are not paying so much attention to those outside the Church as to the improvement of the Saints, though we are baptising a few; and some of the old members begin to see the necessity of making a new start. Many of the brethren and sisters are actively engaged in distributing the printed word among the people; but it is an unthankful office. They meet with all kinds of abuse that an ungodly world can heap upon them. However, we feel like doing our best to warn mankind, and leave the result in the hands of God.

I will close by desiring an interest in your prayers, that I may be qualified for the important duties devolving upon me in the kingdom of God.

Yours truly,

WILLIAM BAYLISS.

SIGNS OF THE TIMES.

The Lord says, in his revelations to the Prophet Joseph—"Behold vengeance cometh speedily upon the inhabitants of the earth; a day of wrath, a day of burning, a day of desolation, of weeping, of mourning, and of lamentation; and as a whirlwind it shall come upon all the face of the earth." "Behold, the destroyer I have sent forth to destroy and lay waste mine enemies; and not many years hence they shall not be left to pollute mine heritage, and to blaspheme my name upon the lands which I have consecrated for the gathering together of my Saints." Those of our readers who have paid any attention to our weekly record of "passing events" must have observed many items of news strongly corroborative of the declarations given above. Wars, pestilences, and calamities of various kinds have followed each other with fearful rapidity; and America—the land "consecrated for the gathering together" of the "Saints" of the Lord in these latter days—has by no means been exempt from the menaces and ravages of "the destroyer." Besides the items contained in the "Passing Events," other and fuller reports have been given of "earthquakes," "terrific storms," "destructive gales," &c., all indicating a fulfilment of the predictions quoted above. We have now to record other disastrous scenes which, within the last three months, have been enacted by "the destroyer" in various parts of the United States. From the press of other important matter, we have not been able to spare room in our pages for the insertion of the whole account in one Number; and rather than abridge it, we prefer giving our readers the full report continued through several Numbers,—not, of course, intending it to be regarded as late news, but simply as a record of a past sign of the times.

(*From the "New York Herald," June* 23.)

The devastation of the past month in the West, by floods and tornadoes, has been unparalleled in the history of the country. The Mississippi, Missouri, Illinois, Wabash, Ohio, and, in fact, all the great and small Western streams, have been flooded by incessant storms, inundating their valleys, submerging whole towns and farming districts, and spreading ruin in their track. Along the Mississippi, the great Father of waters, the havoc has been almost universal, not only destroying the crops standing, but rendering the land unfit for use, perhaps, for a year to come. The heavy rains have prevented corn planting to more than one-half the usual extent in the western districts, while other grain has suffered seriously. In addition to the floods, tornadoes in Illinois and elsewhere have levelled whole towns and spread death and ruin around. In order to give our readers some idea of the vast extent of damage to life and property, we condense below the accounts as far as accessible.

THE CREVASSE IN LOUISIANA.

The accounts of the crevasse in Louisiana were the first indications of damage

to any extent. Early in May, the swelling torrent of the Mississippi burst the levees just above New Orleans, overflowing vast tracts of sugar, cotton, and cane lands with torrents of such force, that all attempts to stop them had to be abandoned. The village of Gretna, a few miles above New Orleans, was nearly submerged; and, for thirty miles below the city, nearly every plantation was overflowed. The parish of St. Charles suffered greatly. The total amount of sugar destroyed has been estimated at 50,000 hogsheads, worth $3,000,000, while the damage to the cotton crop in this and other districts is estimated at full 400,000 bales, worth $16,000,000. The waters were nearly as high as in 1850, when the greatest flood ever known in the river took place.

STORMS, TORNADOES, AND FLOODS IN ILLINOIS.

In some parts of Illinois, especially in the vicinity of Bloomington, the rain poured nearly incessantly during the month of May, rendering one acre in fifty of corn-planting ground unfit for use, and making the wheat grow rank. But little corn was planted, in consequence, and some of that rotted in the ground. Spring and winter wheat, however, looked well; but on the 1st of June, the heavy rains had so impeded planting and destroyed the growth of grain, that farmers were afraid of selling for fear of a famine. The Wabash overflowed all the bottom lands, on its western banks, for miles. All the streams were flooded, and many bridges were carried away.

On Thursday, May 13, a terrible tornado rose west of the Illinois river, beyond Galesburg, in Knox County, and proceeded in a north-easterly course through Woodford, Marshall, McLean, Lasalle, and Livingston, and to Indiana, uprooting trees, levelling fences, and unroofing and tearing down houses in its course. At Galesburg, the damage was particularly great, including the demolishing of Dr. Edward Beecher's brick church. The village of Ottawa was literally in ruins; and at Towanda, on the Chicago, Alton, and St. Louis Railroad, nearly every building was prostrated. An evening train on this road was blown from the track, on the open prairie, where the passengers, who were fortunately uninjured, remained from 7 p.m. to 2 a.m.

On Sunday, May 30, a terrible tornado passed over Hancock and Warren counties, in a north-easterly direction, tearing everything in its course. At Terre Haute, a number of houses were blown down, and a man and child were killed. At Ellison, in Warren County, the havoc was appalling: out of seventy houses in the place, only three escaped unharmed. Nineteen lives were lost, and ten persons were fatally injured, while over seventy were more or less maimed. Houses were torn in fragments or swept away, leaving not a vestige behind; and a vast bulk of timber, trees, waggons, and human beings was in a moment taken by the whirlwind and twirled in the air like so many feathers. The survivors of the place were stripped of all they possessed.

At Roscoe, a few days later, a freshet came rushing down a usually insignificant brook, a tributary of the Rock River. A two-story frame house standing upon the bank, occupied by Rev. Horatio Isley, was instantly swept away by the angry flood, carrying the clergyman, his wife, and eight children along with it. The father only escaped—the rest were seen no more alive.

The Illinois river has been very high since the early part of this month; and on Friday, the 4th instant, the town of Naples, on that river, was inundated, and skiffs and scows were used in the streets to convey passengers from house to house. The river was within ten feet of the high water mark of 1844.

At Cairo, on Saturday afternoon, the 12th instant, the levee of the town gave way, and the entire place was soon covered with the waters of the Mississippi. Houses were undermined, and over one thousand feet of the central railroad track was washed away. The water reached the second and third stories of the houses, and the damage to property could not have been less than $300,000. Mound City, in the neighbourhood, being on a higher elevation, fared somewhat better, but was somewhat damaged. Some three miles north, the Mississippi had, by a crevasse, formed a junction with the Ohio, which, with the junction at Cairo, left that ill-fated place on an island. The Ohio was higher than had been known for fifty years. The town of Brooklyn, Illinois, has been nearly destroyed by the flood, and Newport is entirely covered up.

(To be Continued.)